not only its essential nature and origin, but its power and process of operation and its last end and means of removal. How is it that the Ignorance exists? How has any principle or power in the infinite self-awareness been able to put self-knowledge behind it and exclude all but its own characteristic limited action? Certain thinkers[1] have declared that the problem is insoluble, it is an original mystery and is intrinsically incapable of explanation; only the fact and the process can be stated: or else the question of the nature of the supreme original Existence or Non-existence is put aside as either unanswerable or unnecessary to answer. One can say that Maya with its fundamental principle of ignorance or illusion simply is, and this power of Brahman has the double force of Knowledge and Ignorance inherently potential in it; all we have to do is to recognise the fact and find a means of escape out of the Ignorance—through the Knowledge, but into what is beyond both Knowledge and Ignorance—by renunciation of life, by recognition of the universal impermanency of things and the vanity of cosmic existence.

[1] Buddha refused to consider the metaphysical problem; the process by which our unreal individuality is constructed and a world of suffering maintained in existence and the method of escape from it is all that is of importance. Karma is a fact; the construction of objects, of an individuality not truly existent is the cause of suffering : to get rid of Karma, individuality and suffering must be our one objective; by that
'elimination we shall pass into whatever may be free from these
things, permanent, real: the way of liberation alone matters.